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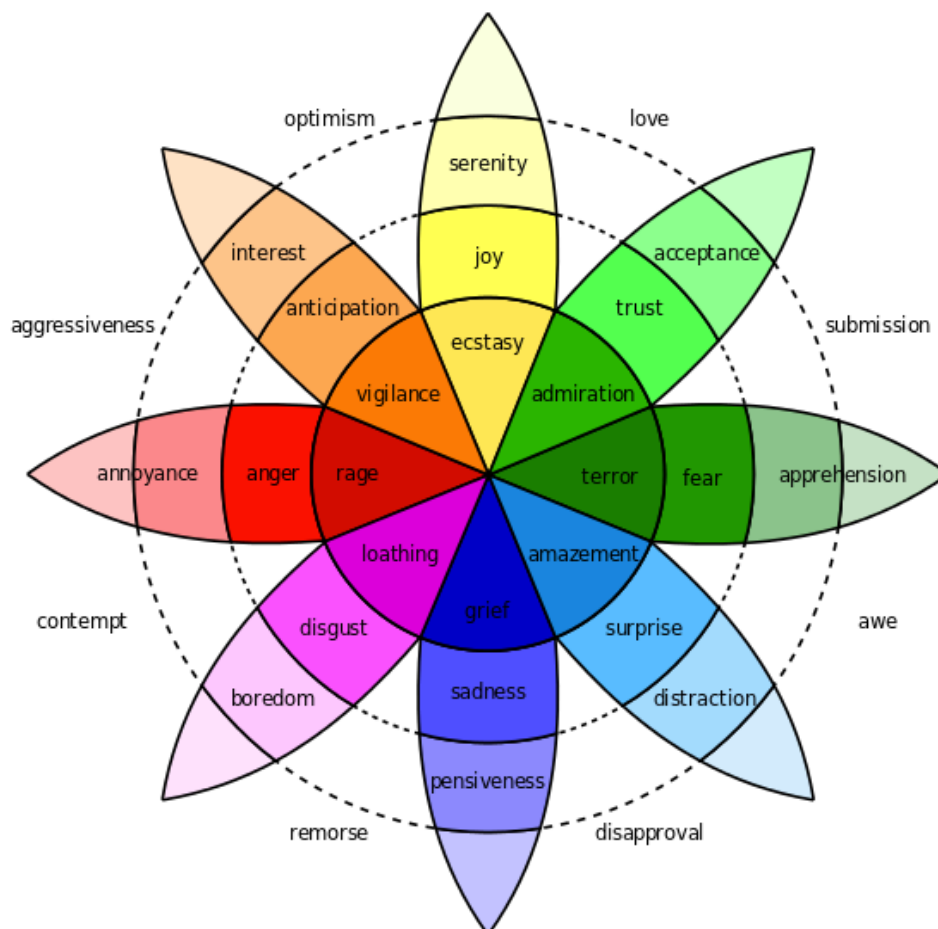
# Wikipedia on emotion

(We've added nothing to this, but what a great resource! Well, we did give them a donation. If you like this, please do likewise.)

<https://en.wikipedia.org/wiki/Emotion>

## The emotions

Affection Anger Angst Anguish Annoyance Anxiety Apathy Arousal Awe  
Boredom Confidence Contempt Contentment Courage Curiosity Depression  
Desire Despair Disappointment Disgust Distrust Ecstasy Embarrassment  
Empathy Envy Euphoria Fear Frustration Gratitude Grief Guilt Happiness  
Hatred Hope Horror Hostility Humiliation Hysteria Interest Jealousy  
Loneliness Love Lust Outrage Panic Passion Pity Pleasure Pride Rage  
Regret Remorse Resentment Sadness *Saudade Schadenfreude* Self-  
confidence Shame Shock Shyness Sorrow Suffering Surprise Trust Wonder  
Worry.



# Emotion

From Wikipedia, the free encyclopedia

**Emotion**, in everyday speech, is any relatively brief [conscious experience](#) characterized by intense mental activity and a high degree of pleasure or displeasure.<sup>[1][2]</sup> Scientific discourse has drifted to other meanings and there is no consensus on a definition. Emotion is often [intertwined](#) with [mood](#), [temperament](#), [personality](#), [disposition](#), and [motivation](#).<sup>[3]</sup> In some theories, [cognition](#) is an important aspect of emotion. Those acting primarily on the emotions they are feeling may seem as if they are not thinking, but mental processes are still essential, particularly in the interpretation of events. For example, the realization of our believing that we are in a dangerous situation and the subsequent arousal of our body's nervous system (rapid heartbeat and breathing, sweating, muscle tension) is integral to the experience of our feeling afraid. Other theories, however, claim that emotion is separate from and can precede cognition.

Emotions are complex. According to some theories, they are a state of feeling that results in physical and psychological changes that influence our behavior.<sup>[2]</sup> The [physiology](#) of emotion is closely linked to [arousal](#) of the [nervous system](#) with various states and strengths of arousal relating, apparently, to particular emotions. Emotion is also linked to behavioral tendency. Extroverted people are more likely to be social and express their emotions, while introverted people are more likely to be more socially withdrawn and conceal their emotions. Emotion is often the driving force behind [motivation](#), positive or negative.<sup>[4]</sup> According to other theories, emotions are not causal forces but simply syndromes of components, which might include motivation, feeling, behavior, and physiological changes, but no one of these components is the emotion. Nor is the emotion an entity that causes these components.<sup>[5]</sup>

Emotions involve different components, such as subjective experience, cognitive processes, expressive behavior, psychophysiological changes, and instrumental behavior. At one time, academics attempted to identify the emotion with one of the

components: William James with a subjective experience, behaviorists with instrumental behavior, [psychophysicists](#) with physiological changes, and so on. More recently, emotion is said to consist of all the components. The different components of emotion are categorized somewhat differently depending on the academic discipline. In [psychology](#) and [philosophy](#), emotion typically includes a [subjective, conscious experience](#) characterized primarily by [psychophysiological expressions](#), [biological reactions](#), and [mental states](#). A similar multicomponential description of emotion is found in [sociology](#). For example, Peggy Thoits<sup>[6]</sup> described emotions as involving physiological components, cultural or emotional labels (anger, surprise, etc.), expressive body actions, and the appraisal of situations and contexts. Research on emotion has increased significantly over the past two decades with many fields contributing including [psychology](#), [neuroscience](#), [endocrinology](#), [medicine](#), [history](#), [sociology](#), and even [computer science](#). The numerous theories that attempt to explain the origin, neurobiology, experience, and function of emotions have only fostered more intense research on this topic. Current areas of research in the concept of emotion include the development of materials that stimulate and elicit emotion. In addition [PET scans](#) and [fMRI](#) scans help study the affective processes in the brain.<sup>[7]</sup>

The word "emotion" dates back to 1579, when it was adapted from the French word *émouvoir*, which means "to stir up". The term emotion was introduced into academic discussion to replace passion.<sup>[8]</sup> According to one dictionary, the earliest precursors of the word likely dates back to the very origins of language.<sup>[9]</sup> The modern word emotion is heterogeneous<sup>[10]</sup> In some uses of the word, emotions are intense feelings that are directed at someone or something.<sup>[11]</sup> On the other hand, emotion can be used to refer to states that are mild (as in annoyed or content) and to states that are not directed at anything (as in anxiety and depression). One line of research thus looks at the meaning of the word emotion in everyday language<sup>[10]</sup> and this usage is rather different from that in academic discourse. Another line of research asks about languages other than English, and one interesting finding is that many languages have a similar but not identical term<sup>[12][13]</sup>

Emotions have been described by some theorists as discrete and

consistent responses to internal or external events which have a particular significance for the organism. Emotions are brief in duration and consist of a coordinated set of responses, which may include verbal, [physiological](#), [behavioural](#), and [neural](#) mechanisms.<sup>[14]</sup> Psychotherapist Michael C. Graham describes all emotions as existing on a continuum of intensity.<sup>[15]</sup> Thus fear might range from mild concern to terror or shame might range from simple embarrassment to toxic shame.<sup>[16]</sup> Emotions have also been described as biologically given and a result of [evolution](#) because they provided good solutions to ancient and recurring problems that faced our ancestors.<sup>[17]</sup> Moods are feelings that tend to be less intense than emotions and that often lack a contextual stimulus.<sup>[11]</sup>

Emotion can be differentiated from a number of similar constructs within the field of [affective neuroscience](#).<sup>[14]</sup>

- [Feelings](#) are best understood as a [subjective](#) representation of emotions, private to the individual experiencing them.
- [Moods](#) are [diffuse](#) affective states that generally last for much longer durations than emotions and are also usually less intense than emotions.
- [Affect](#) is an encompassing term, used to describe the topics of emotion, feelings, and moods together, even though it is commonly used interchangeably with emotion.

In addition, relationships exist between emotions, such as having positive or negative influences, with direct opposites existing. These concepts are described in [contrasting and categorization of emotions](#). Graham differentiates emotions as functional or dysfunctional and argues all functional emotions have benefits.<sup>[18]</sup>

## Components

In [Scherer's](#) components processing model of emotion,<sup>[19]</sup> five crucial elements of emotion are said to exist. From the component processing perspective, emotion experience is said to require that all of these processes become coordinated and synchronized for a short period of time, driven by appraisal processes. Although the inclusion of [cognitive appraisal](#) as one of the elements is slightly controversial, since some theorists make the assumption that emotion and [cognition](#) are separate but interacting systems, the component processing model provides a sequence of events that

effectively describes the coordination involved during an emotional episode.

- **Cognitive appraisal:** provides an evaluation of events and objects.
- **Bodily symptoms:** the [physiological](#) component of emotional experience.
- **Action tendencies:** a [motivational](#) component for the preparation and direction of motor responses.
- **Expression:** [facial](#) and [vocal](#) expression almost always accompanies an emotional state to communicate reaction and intention of actions.
- **Feelings:** the subjective experience of emotional state once it has occurred.

## Classification

*Main article: [Emotion classification](#)*

A distinction can be made between emotional episodes and emotional dispositions. Emotional dispositions are also comparable to character traits, where someone may be said to be generally disposed to experience certain emotions. For example, an irritable person is generally disposed to feel [irritation](#) more easily or quickly than others do. Finally, some theorists place emotions within a more general category of "affective states" where affective states can also include emotion-related phenomena such as pleasure and pain, motivational states (for example, [hunger](#) or [curiosity](#)), moods, dispositions and traits.<sup>[20]</sup> The classification of emotions has mainly been researched from two fundamental viewpoints. The first viewpoint is that emotions are discrete and fundamentally different constructs while the second viewpoint asserts that emotions can be characterized on a dimensional basis in groupings.

## Basic emotions



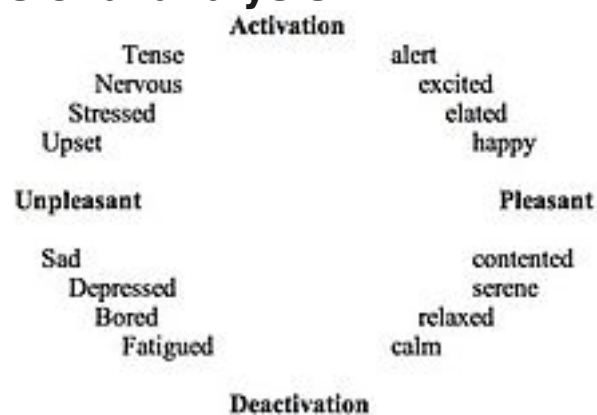
Examples of basic emotions

For more than 40 years, [Paul Ekman](#) has supported the view that emotions are discrete, measurable, and physiologically distinct. Ekman's most influential work revolved around the finding that certain emotions appeared to be universally recognized, even in cultures that were preliterate and could not have learned associations for facial expressions through media. Another classic study found that when participants contorted their facial muscles into distinct facial expressions (for example, disgust), they reported subjective and physiological experiences that matched the distinct facial expressions. His research findings led him to classify six emotions as basic: [anger](#), [disgust](#), [fear](#), [happiness](#), [sadness](#) and [surprise](#).<sup>[21]</sup>

[Robert Plutchik](#) agreed with Ekman's biologically driven perspective but developed the "wheel of emotions", suggesting eight primary emotions grouped on a positive or negative basis: joy

versus sadness; anger versus fear; trust versus disgust; and surprise versus anticipation.<sup>[21]</sup> Some basic emotions can be modified to form complex emotions. The complex emotions could arise from cultural conditioning or association combined with the basic emotions. Alternatively, similar to the way **primary colors** combine, *primary emotions* could blend to form the full spectrum of human emotional experience. For example, interpersonal **anger** and **disgust** could blend to form **contempt**. Relationships exist between basic emotions, resulting in positive or negative influences.<sup>[22]</sup>

## Multi-dimensional analysis



Two Dimensions of Emotion

Through the use of **multidimensional scaling**, psychologists can map out similar emotional experiences, which allows a visual depiction of the "emotional distance" between experiences.<sup>[23]</sup> A further step can be taken by looking at the map's dimensions of the emotional experiences. The emotional experiences are divided into two dimensions known as **valence** (how negative or positive the experience feels) and **arousal** (how energized or enervated the experience feels). These two dimensions can be depicted on a 2D coordinate map.<sup>[24]</sup> This two-dimensional map was theorized to capture one important component of emotion called **core affect**.<sup>[25][26]</sup> Core affect is not the only component to emotion, but gives the emotion its hedonic and felt energy.

The idea that core affect is but one component of the emotion led to a theory called "psychological construction."<sup>[12]</sup> According to this theory, an emotional episode consists of a set of components, each of which is an ongoing process and none of which is

necessary or sufficient for the emotion to be instantiated. The set of components is not fixed, either by human evolutionary history or by social norms and roles. Instead, the emotional episode is assembled at the moment of its occurrence to suit its specific circumstances. One implication is that all cases of, for example, fear are not identical but instead bear a family resemblance to one another.

## Theories

### Ancient Greece and Middle Ages

Theories about emotions stretch back to at least as far as the stoics of Ancient Greece and Ancient China. In China, excessive emotion was believed to cause damage to *qi*, which in turn, damages the vital organs.<sup>[27]</sup> The four humours theory made popular by Hippocrates contributed to the study of emotion in the same way that it did for medicine.

Western philosophy regarded emotion in varying ways. In stoic theories it was seen as a hindrance to reason and therefore a hindrance to virtue. Aristotle believed that emotions were an essential component of virtue.<sup>[28]</sup> In the Aristotelian view all emotions (called passions) corresponded to appetites or capacities. During the Middle Ages, the Aristotelian view was adopted and further developed by scholasticism and Thomas Aquinas<sup>[29]</sup> in particular. There are also theories of emotions in the works of philosophers such as René Descartes, Niccolò Machiavelli, Baruch Spinoza,<sup>[30]</sup> Thomas Hobbes<sup>[31]</sup> and David Hume. In the 19th century emotions were considered adaptive and were studied more frequently from an empiricist psychiatric perspective.

### Evolutionary theories

*Main articles: Evolution of emotion and Evolutionary psychology*

Perspectives on emotions from evolutionary theory were initiated in the late 19th century with Charles Darwin's book *The Expression of the Emotions in Man and Animals*.<sup>[32]</sup> Darwin argued that emotions actually served a purpose for humans, in communication and also in aiding their survival. Darwin, therefore, argued that emotions evolved via natural selection and therefore have universal cross-cultural counterparts. Darwin also detailed the virtues of experiencing emotions and the parallel experiences that occur in animals. This led the way for animal research on



emotions and the eventual determination of the neural underpinnings of emotion.

## Contemporary

More contemporary views along the [evolutionary psychology](#) spectrum posit that both basic emotions and social emotions evolved to motivate (social) behaviors that were adaptive in the ancestral environment.<sup>[4]</sup> Current research suggests that emotion is an essential part of any human decision-making and planning, and the famous distinction made between reason and emotion is not as clear as it seems. Paul D. MacLean claims that emotion competes with even more instinctive responses, on one hand, and the more abstract reasoning, on the other hand. The increased potential in [neuroimaging](#) has also allowed investigation into evolutionarily ancient parts of the brain. Important neurological advances were derived from these perspectives in the 1990s by [Joseph E. LeDoux](#) and [António Damásio](#).

Research on social emotion also focuses on the physical displays of emotion including body language of animals and humans (see [affect display](#)). For example, spite seems to work against the individual but it can establish an individual's reputation as someone to be feared.<sup>[4]</sup> Shame and pride can motivate behaviors that help one maintain one's standing in a community, and self-esteem is one's estimate of one's status.<sup>[4][33]</sup>

## Somatic theories

[Somatic](#) theories of emotion claim that bodily responses, rather than cognitive interpretations, are essential to emotions. The first modern version of such theories came from William James in the 1880s. The theory lost favor in the 20th century, but has regained popularity more recently due largely to theorists such as [John Cacioppo](#),<sup>[34]</sup> [António Damásio](#),<sup>[35]</sup> [Joseph E. LeDoux](#)<sup>[36]</sup> and [Robert Zajonc](#)<sup>[37]</sup> who are able to appeal to neurological evidence.<sup>[citation needed]</sup>

## James–Lange theory

*Main article: [James–Lange theory](#)*

In his 1884 article<sup>[38]</sup> [William James](#) argued that feelings and emotions were *secondary* to [physiological](#) phenomena. In his theory, James proposed that the perception of what he called an "exciting fact" directly led to a physiological response, known as

"emotion."<sup>[39]</sup> To account for different types of emotional experiences, James proposed that stimuli trigger activity in the autonomic nervous system, which in turn produces an emotional experience in the brain. The Danish psychologist [Carl Lange](#) also proposed a similar theory at around the same time, and therefore this theory became known as the [James–Lange theory](#). As James wrote, "the perception of bodily changes, as they occur, *is* the emotion." James further claims that "we feel sad because we cry, angry because we strike, afraid because we tremble, and either we cry, strike, or tremble because we are sorry, angry, or fearful, as the case may be."<sup>[38]</sup>

An example of this theory in action would be as follows: An emotion-evoking stimulus (snake) triggers a pattern of physiological response (increased heart rate, faster breathing, etc.), which is interpreted as a particular emotion (fear). This theory is supported by experiments in which by manipulating the bodily state induces a desired emotional state.<sup>[40]</sup> Some people may believe that emotions give rise to emotion-specific actions, for example, "I'm crying because I'm sad," or "I ran away because I was scared." The issue with the James–Lange theory is that of causation (bodily states causing emotions and being *a priori*), not that of the bodily influences on emotional experience (which can be argued and is still quite prevalent today in biofeedback studies and embodiment theory).<sup>[41]</sup>

Although mostly abandoned in its original form, Tim Dalgleish argues that most contemporary neuroscientists have embraced the components of the James-Lange theory of emotions.<sup>[42]</sup> The James–Lange theory has remained influential.

There's a huge amount more on the wonderful Wikipedia, please go to <https://en.wikipedia.org/wiki/Emotion>